THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (HEB. 11 : 6).

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ANALYSIS OF THE ARTICLES OF FAITH.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, NOVEMBER 20, 1921, BY PRESIDENT HEBER J. GRANT.

I HAD upon my mind no special subject that I wanted to talk about, but since coming into the meeting I have decided, inasmuch as we are favored with the presence of some who are not members of our Church, that I will read our Articles of Faith, and make some comments upon them. I have no recollection of ever having spoken from this stand upon the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, during the thirty-nine years that I have been a member of the Council of the Apostles, though in making remarks upon these articles I shall perhaps say many things that I may have said before in my public addresses. But I can think of no other subject that could be more appropriately placed before those who have honored us with their presence this day, and who are not members of the Church, than the fundamental principles of the faith of the Latter-day Saints, as promulgated by a Prophet of the living God, according to the faith and belief of all Latter-day Saints.

The first article: "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost."

We believe absolutely that God is a personal Being. We believe in the Scripture which states that we were made in the image of God—"in the image of God created he him, male and female created he them." Therefore, the God that all Latter-day Saints believe in and worship is a God of individuality. Nothing can be made in your image or in my image that does not have all the parts that we have. We do not believe God is a mere congeries of laws floating in the universe—but we believe that we are the children of God, made in His image. We believe absolutely that

Jesus Christ is truly the Son of God. I remember reading just before I left for the east the admission of one of the great "divines" in England, a man of great learning and education, that he did not believe that Jesus Christ was the Son of God. But we believe absolutely that Jesus Christ is the Son of God, begotten of God, the first-born in the spirit and the only begotten in the flesh; that He is the Son of God just as much as you and I are the sons of our fathers. That is the belief of the Latter-day Saints. We believe that the Holy Ghost comes to all those who are faithful, who repent of their sins, who are baptized, and that this precious gift is received by all the members of the Church, through the laying on of hands.

"We believe that men will be punished for their own sins, and not for Adam's transgression."

A great many people believe that we are all condemned because of the sin of Adam. No Latter-day Saint believes that. We believe that as in Adam all die, so in Christ shall all be made alive, and that through the atoning blood of the Lord Jesus Christ we may all be freed from sin.

Our third article reads: "We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel."

In other words we do not believe that a mere profession of faith in the Lord Jesus Christ will save people. We believe that as we are saved in this life by our industry, by our intelligence, by our labor, by our works, so will we be saved in the kingdom of our Father, when the battle of life is ended, by obedience to the laws and ordinances of the Gospel of the Lord Jesus Christ, upon which salvation is promised.

"We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost."

There have been tracts innumerable published by the Latter-day Saints giving scriptural evidence to prove that these principles laid down here—faith in the Lord Jesus Christ, repentance, baptism by immersion, the laying on of hands for the gift of the Holy Ghost—are fundamental as the teachings of our Lord and Savior Jesus Christ and His Apostles. I shall not undertake to occupy your time by quoting any of the scriptural evidences to back up these declarations and articles of faith, but it will be a pleasure for us to furnish any individual within the sound of my voice tracts that will prove the position of the Latter-day Saints, for their faith and their ideas are in perfect harmony with the teachings of the Savior and His Apostles. . . .

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

I call your attention to the fact that Roger Williams, the early colonial dissenter, left the regular church of which he was the minister because he said there was no authorized individual, no minister upon the earth, that had the absolute authority to administer the ordinances of the Gospel, and could not be until such time as there were new Apostles, with authority, again upon the earth, and that he was looking for them to come. This is recorded in "Picturesque America," I think on page 508. Now we announce to all the world that those new Apostles have come. We declare that the authority and the power of the priesthood of the living God has again been established on the earth, and that men have to-day the power and the right and the authority given of the priesthood that has been restored to the earth to lay their hands upon people, to bless and set them apart to go forth and proclaim the Gospel of the Lord Jesus Christ. We declare that a boy not yet fifteen years of age went out into the woods to pray and that God our Father, and Jesus Christ, our Redeemer, appeared to that youth; that in answer to a simple question which the boy asked as to which of the various religions denominations he should join, which was the true Church of Christ, the Father pointed to His companion and said: "This is my beloved Son, hear him." We declare that in answer to that question, Jesus Christ told the boy that they had all gone astray, that they did not have the authority of God, that he was to join none of them, and that later he should be an instrument in the hands of God in again establishing upon the earth the Gospel of the Lord Jesus Christ. We announce to the world that John the Baptist came to the earth, and laid his hands upon Joseph Smith and Oliver Cowdery, and did ordain them to the Lesser or the Aaronic Priesthood, which priesthood carries with it the right and the power to baptize those who have repented of their sins. "Oh," says one, "I don't believe a word of the statement that God appeared to Joseph Smith; I don't believe that Jesus Christ gave him instructions; I don't believe that John the Baptist laid his hands upon those men." But all the unbelief of all the world cannot change those facts if they are facts; and five hundred thousand Latter-day Saints scattered all over the world do believe these things and have a testimony in their hearts of the truthfulness of Joseph Smith's mission, of the truthfulness of his statement. A four million dollar building that stands east of this Tabernacle is among others a visible monument to all the world of the fact that the Latter-day Saints believe beyond the peradventure of a doubt in the mission of Joseph Smith, and that God did speak to him, that Jesus Christ did give him a message, and that John the Baptist did appear to him and lay his hands upon his head. . . .

In addition to John the Baptist coming to the earth, Peter, James and John, the three leading Apostles, the Presidency of the Church, so to speak, after the death and resurrection of the Savior, also came to the earth, laid their hands upon the heads of Joseph Smith

and Oliver Cowdery, and ordained them Apostles of the Lord Jesus Christ, giving to them the higher or Melchizedek Priesthood. So when we announce that men must have the authority, we declare that we have it; and no amount of disbelief of the world can change this faith of the Latter-day Saints, that men by and with authority do lay their hands upon the heads of those that go forth to proclaim the Gospel and administer the ordinances thereof.

"We believe in the same organization that existed in the primitive Church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc."

There would be no need for believing in Apostles and Prophets and Evangelists unless those individuals have the inspiration of their office. Unless Joseph Smith was inspired of the living God, and did utter prophecies and those prophecies were fulfilled, then our faith is vain; but if Joseph Smith was in very deed a Prophet of God, then is our faith something substantial, something real. If God and Jesus Christ did talk to him, and if he was ordained to the Aaronic Priesthood and to the Melchizedek Priesthood, and if he was in very deed a Prophet of God, then surely the Latter-day Saints are founded in their faith upon the rock of revelation, and it is no wonder that the Gospel of the Lord Jesus Christ which they are proclaiming to the world has spread abroad and will continue to grow and increase day by day, week by week, month by month and year by year. We declare that God has given a testimony to men and women from the midnight sun country of Scandinavia, clear down to South Africa, from Canada to South America, all over Europe, and in the islands of the sea; where men and women, by the hundreds, by the thousands and by the tens of thousands have repented of their sins, have gone down into the waters of baptism, have had hands laid upon them for the gift of the Holy Ghost, we declare that the Almighty has given to those men and those women the testimony in their very hearts and souls that Joseph Smith was in very deed a Prophet of the true and living God. . . .

Joseph Smith predicted the War of the Rebellion and the very State in which it should start. Joseph Smith promised that the Latter-day Saints would continue to suffer much persecution, and he prophecied that some should live to go to the Rocky Mountains and should see the Saints become a great and mighty people here, and should assist in building settlements and cities; yet at the very time that he uttered this prediction this section of the country was considered absolutely worthless. When Joseph Smith designated this as the place where the "Mormons" should become a great and mighty people, Daniel Webster is reported as having said: "What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain

ranges, impenetrable, and covered to their very base with eternal snow? What can we ever hope to do with the Western coast, a coast of 3,000 miles, rockbound, cheerless, uninviting, and not a harbor on it?" Evidently he did not know much about harbors, because there are as magnificent harbors on the Pacific coast as anywhere in the world, and it is reported that in conclusion he said: "Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it is now."

Joseph Smith predicted that the Latter-day Saints should be driven from city to city and county to county and state to state, and finally to the Rocky Mountains. In this land of freedom, nobody believed that this would ever come true; but it did come true. He predicted that the time would come when not only a city, a county, or a state would be arrayed against the handful of people called "Mormons," but the day should come when the whole United States would be arrayed against them; and the day did come. The United States army, not a state militia, under an exterminating order of the governor of a state, as was issued by Governor Boggs of Missouri, but the army of the United States, under Albert Sidney Johnston, who afterwards fought on the side of the Confederacy and fell at Shiloh, came up against us; and, as if doubly to testify to the inspiration of God that made Joseph Smith a true Prophet, the United States of America passed laws under which was confiscated all the property belonging to the Church of Jesus Christ of Latter-day Saints. For long months during the litigation in this city between the Government and our Church, I used to pick up the paper day by day and read in bold headlines, "United States of America, vs. The Church of Jesus Christ of Latter-day Saints," and I have many times laid down the paper with the thought: "Thanks, Uncle Sam, for putting the stamp of divinity on the utterances of the Prophet Joseph Smith."

Among other officers in the Church are Evangelists, or, as we commonly call them, Patriarchs. As it would be of no value to have a tree that is dead, so it would be of no value to have a Prophet who did not have the inspiration of his office, who was not inspired as Joseph Smith was. So, also, it is of no value to us as members of the Church of Jesus Christ of Latter-day Saints to believe in Evangelists if they are not inspired servants of the living God. But I know they are inspired servants. My mother took me as a little baby to Patriarch William G. Perkins, who afterward located in St. George, and he gave me a short blessing, making a single page written in longhand, or a third of a typewritten page; but that little blessing foretells my whole life. I can testify that, by the inspiration of the living God, that man gave me that blessing. Years later, when as a young man not yet twenty-four years of age, I was called to be President of the

Tooele Stake, I had a patriarchal blessing from the late John Rowberry, who, laying his hands upon my head, outlined my future life. He promised me in that blessing that I should be taken from Tooele county, and made one of the leaders of Israel, and that I should become a leader of great magnitude among the people of God. That man laid his hands upon the head of Francis Marion Lyman, who was my predecessor as President of the Tooele Stake, and said to him: "Thy name shall be numbered among the Apostles of the Lord Jesus Christ in these latter days." Francis M. Lyman was taken from the Tooele Stake and made one of the Apostles of the Lord Jesus Christ in these latter days.

When I moved to Tooele I had two children, one a baby and one a little over two-and-a-half years old. Upon one occasion that little baby, six months old, was in a dying condition, and I was supplicating the Lord for her life. I sent out for this man, John Rowberry, who was the only man, except Brother Lyman, I knew in the whole city of Tooele when I first moved there. He had been a member of the legislature many times, representing Tooele county, and my mother having kept boarders for a livelihood in my childhood days, John Rowberry had boarded with the folks, so I was acquainted with him. I sent for him to come and assist me in blessing my little dying baby. After we had blessed the child, John Rowberry said: "Looking at it naturally, Heber, your baby is dying." I replied: "I have no doubt but what she will die, if the Lord does not heal her—I don't believe any earthly power can save her." He then asked: "Did you get any testimony while we were blessing her that she was going to live?" I answered: "No." He said: "I did, and she is not going to die. Go and get a table, some paper and a pencil, and sit down by this bed. I want to give your baby a patriarchal blessing." I brought the table, pencil and paper and sat down, and he blessed her; and among other things in that blessing he said that she should live to womanhood, and should marry a servant of God. She has lived to womanhood and has married a devoted Latter-day Saint. He also promised that she should become a leader among her sisters in the Church of Christ. In this stand one day eight or ten years ago President Joseph F. Smith said to me: "Heber, present the authorities," and he handed me the list. I had not read any of the names. I stood up here and presented the general authorities of the Church. As you know, once a year we usually read over for the supporting vote of the people, not only the general authorities of the Church, but also the authorities of the auxiliary associations; and as I was reading over the names to present—it was the first time I had seen the list—I came to the last name of the General Board of the Young Ladies' Mutual Improvement Association. It was the name of Lucy Grant Cannon, and I read it through tears of gratitude. The audience probably did not see or realize it, but I had to hesitate before I was able to read the

names of the next people to be presented, because like a flash, came into my mind the fact that years before, when Lucy Grant Cannon was a little babe, in a dying condition, a Patriarch of the Tooele Stake of Zion had promised that she should live to marry a servant of God, to be a mother, that she should live to become a leader among her sisters of the Church.

(TO BE CONTINUED.)

A MESSAGE.

THOUGH weight of years may bow the head,
And rugged be the path we tread,
'Twere well that we should rest content
With memories of a life well-spent,
And reconcile ourselves to wait
The wise fulfillment of our fate.

The soul that shares another's pain
Shall be, in turn, relieved again.
And they that fearlessly defend
The cause of Truth, shall, in the end,
Enjoy a recompense full sweet,
When Love hath made their life complete.

And though, perchance, in every loss
We see the shadow of a Cross,
'Twere well that we should also see
The light beyond Gethsemane;
The Light Divine, whose kindly ray
Leads to the realm of perfect day.

How oft, alas, a Crown of thorns,
Rests on the brow that Love adorns,
But as this life draws to its close,
Each thorn shall blossom with a rose,
And when the staff falls from our hands,
Angels draw near—God understands.

H. G. S. DALE.

INFLUENCE OF A RIGHT ACT.

A RIGHT act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God! Pray learn to understand how all work has in it a spiritual element; how the meanest thing on earth has a divine side; how all temporary forms include essences that are to be eternal. Whatever be the meannesses of man's occupation, he may discharge and prosecute it on principles common to him with Michael or Gabriel, or any of the highest spirits of heaven.—BINNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 5, 1922.

EDITORIAL:

NOT BUILT ON BOOKS.

THE Church of Jesus Christ of Latter-day Saints, unlike the churches of the world, is not founded upon books and traditions. No book, however holy, is good enough to preside over the Church of God; no tradition, however trustworthy, is firm enough to be its foundation. It rests upon a Rock, but that rock is not the Apostle Peter, nor the Bible, nor the Book of Mormon, nor any other record of God's dealings with man. The decrees of councils, the decisions of popes, the resolutions of synods, the opinions of religious reformers, cannot take the place of the revelations of Jesus Christ.

Many years ago there came to Salt Lake City a learned prelate of the Greek Catholic Church. He attended some of the meetings of the Latter-day Saints, notably a Sacrament meeting, where the Lord's Supper was administered to the congregation. Afterwards it fell to my lot to converse with him. During our conversation he commented critically upon our way of administering the Sacrament, especially upon our use of water, instead of wine, in that sacred observance. He considered it an unauthorized deviation from the word of God, as given by the Saviour to his Jewish disciples, and recorded in the New Testament. I admitted it to be a deviation, and I might have gone further and added that it was also a departure from the practice of the ancient Nephites, when the Sacrament was instituted among them by the risen Redeemer, as told of in the Book of Mormon.

But what, let me now ask, has this to do with the Latter-day Saints? What does it prove to the prejudice of a people who are led by immediate and continuous revelation? We are not governed by regulations given to Jews and Nephites two thousand years ago. What has since been revealed—revealed directly to us through Joseph Smith and his inspired successors, this is the word we are under obligations to obey. The Lord has forbidden the use of wine in the Sacrament under existing conditions.

That is enough for us. That he permitted the use of sacramental wine by other peoples in past ages, is without relevancy at the present time, so far as the Latter-day Saints are concerned.

In taking the stand he did, the learned prelate, unwittingly of course, hit upon the great distinguishing feature between the Church of Christ and the churches of Christendom. They are reared upon teachings and traditions handed down from the remote past. The Church of Christ rests upon Christ himself, living and ever present with his Church; and that is why the gates of hell cannot prevail against it.

"Mormonism," or what is so termed, is not dependent upon the Bible, nor upon the Book of Mormon, nor upon the volume known as the Doctrine and Covenants, containing the revelations of Jesus Christ to his servant Joseph the Seer. That for which "Mormonism" is the modern nickname, existed long before any of those good books were written. It did not begin with Joseph Smith. It is not a product of the Nineteenth Century, nor of any other period of time. It originated in Eternity, before Time began. It is the Everlasting Gospel, the one and only plan of salvation, and was first known on earth in the days of Father Adam, to whom it was revealed as the means of fallen man's redemption. Adam obeyed it and passed it on to his posterity; and though it has been taken away again and again, as often as the world has proved unworthy of it, yet it has been brought back again and again, in a series of restorations or dispensations, of which the Dispensation of the Fulness of Times, now opened, is the greatest and the last.

The Bible does not tell all there is to tell about these Gospel dispensations; neither does the Book of Mormon, nor any other record now had among men. The Bible is only an abridgement, a skeleton record of God's dealings with one portion of the human family; and the same may be said of the Book of Mormon and other sacred volumes.

The Church of Jesus Christ of Latter-day Saints owes its strength not to the written word of God, either ancient or modern; not to its numbers, which are comparatively few; nor to the cunning craftiness of shrewd and selfish leaders, as is popularly presumed. It is strong because it is indeed the Church of Christ; because the heaven-inspired Priesthood, of which He is the Eternal Head, presides over and directs its destinies; and because every member of the Church possesses or can possess a personal, direct testimony that these things are verily true. It is strong because the people share with the Priesthood the conviction that the Church to which they belong is the Church of the living God, built upon the Rock of Divine Revelation, against which the waves of sophistry, the winds of bigotry, the billows of persecution, beat and dash in vain.

O. F. W.

AN INSPIRED INTERPRETER.

President Alfons Finck, of the Hamburg conference, who acted as interpreter for the party from Liverpool that visited the Swiss and German mission, last August, writes under date of December 19th, as follows:

"Dear Brother and Sister Whitney:

"Only a few lines I will try to write, to show you that I have not forgotten my promise. I cannot forget your visit to Germany. I will remember it all my life, for in some respects it was quite a special opportunity for me. It was to me a personal experience of what the gift of tongues is. My English is so poor that I could not interpret by my own power, but by the power of God, who blessed me in what I did for you. Whenever I read your speeches in our German *Star*, I am astonished and thankful to the Lord that he upheld me at that time.

"Besides that, I learned some wonderful points of the Everlasting Gospel, which impressed my mind and which I never heard before explained in such a fine, clear way. One point was the order of the eternal priesthood, and the wonderful examples you gave of the powers of Joseph the Seer. Another point was the long, long preparation made for the spread of the Gospel in ancient and modern times. I will never forget that.

"I must say what I think about Sister Whitney. I heard the people talk about her, so I know. The best she did was to give our poor German people the example of a kind, sweet mother in Israel. Our people love her, feeling that she is one with us in the kingdom of God. The saints in the Hamburg Conference were much gratified to meet you and your party."

President Finck's remarkable dexterity in interpreting English, although it was his first experience in that line, was a subject of general comment at the time. He spoke with the speed of a rapid-firing gun, never halting for a word or an idea. At one of the meetings held by the visiting party in Berlin, he was requested by a gentleman, one of an audience of twelve or thirteen hundred people, to not speak quite so fast, in order that the hearers might catch more readily the points advanced by the speaker. Under the circumstances, the interpreter's conviction that the "power of God" was with him in his work, will be easily understood by those having faith in the Gospel "signs" that follow the true believer.

O. F. W.

Not one of us can feel his duty done, unless he can say as he approaches his end, that, because he has lived, some fellow-creature, or some little spot of earth or something upon it, has been made just a little better.—Andrew Carnegie.

A GLASGOW MAN'S IMPRESSIONS OF SALT LAKE CITY AND THE "MORMONS."

On Monday evening, December 19th, 1921, Mr. Thomas W. Crawford, a prominent business man of Glasgow, delivered a very interesting, illustrated lecture in a fashionable United Free Church, in that city. The gentleman told of a trip he had made some time ago through the United States and Canada and, by means of lantern slides, showed the audience prominent places and things of interest in the different cities he had visited. Leaving New York, he proceeded westward, stopping at Chicago, St. Louis, Denver, Salt Lake City, Los Angeles, then up the coast to Vancouver, then east again, through the Canadian Rockies, visiting Winnipeg and other Canadian cities, and finally arriving at Montreal, from which place he set sail for home.

In showing views of Salt Lake City, Mr. Crawford said he could speak the rest of the evening in praise of Utah and its people without doing them full justice. He explained briefly the first principles of the "Mormon" religion. While the magnificent Salt Lake Temple was being shown, Mr. Crawford said that in the sacred building ordinances are performed which the Latter-day Saints believe are necessary for the salvation of the living and the redemption of the dead. He told of carvings on the Temple—the sun, moon and stars—typifying the Celestial, Terrestrial and Telestial Kingdoms, the future abodes of earth's inhabitants. A picture of the Sea Gull Monument was shown and the story told of how the birds had been instrumental in saving the lives of the early pioneers. The audience listened with interest to the lecturer's description of the Great Salt Lake, which, he said, bears a strong resemblance to the Dead Sea. Like the latter, the Great Salt Lake has no outlet; it is connected with Utah Lake (a body of fresh water) by the Jordan river, even as the Jordan river in Palestine connects the Sea of Galilee with the Dead Sea.

Mr. Crawford said the Latter-day Saints are misunderstood by the people of the world; their missionaries, he was convinced, are good men, who are laboring for the welfare of humanity. He believed the audience would like to hear a favorite "Mormon" hymn, and suggested that "O, My Father" be sung. The inspired composition of Sister Eliza R. Snow was then ably rendered by a prominent singer of Glasgow, and was heartly applauded.

At the close of the lecture, Elder Frank W. McGhie, Secretary of the Scottish conference, was introduced to Mr. Crawford, and thanked him kindly for the good things he had said about Utah and the "Mormons," to which the gentleman replied: "I could not say too much in praise of the people I met in Salt Lake City."

CONCERNING THE COMING OF CHRIST.

By Harry S. Stoker.

The coming of Christ in the flesh, an event which has just been celebrated throughout Christendom, was not unexpected by the Jews. They had for centuries prior to His birth been looking forward to the time when their king or deliverer should come. True, there was much diversity of opinion as to how and when He should come; but the certainty of His coming was well established in the beliefs of the Hebrew nation. The record or books of the Old Testament are replete with prophecies regarding the coming of the Messiah. Adam, the great progenitor of the race, rejoiced when he was assured that the Savior would come, and that by His coming redemption would be provided for the world, also salvation to all who would obey the Gospel plan. Many of the Prophets foretold the coming of this great event. Among them Moses, Jeremiah, Isaiah and Daniel, also Prophets of the Western Hemisphere, or of the Nephite nation; for the Book of Mormon abounds in prophecies concerning Christ's birth. John the Baptist, the forerunner of the Savior, proclaimed the coming of one mightier than himself, saying, "He shall baptize you with the Holy Ghost and with fire." Bethlehem was specifically pointed out as the place where He should be born.

The time of His birth is a subject upon which students of theology and history fail to agree. Different lines of calculation have been followed, reaching different conclusions as to the year, month and day that the "Christian Era" began. But the generally accepted theory of man has fixed the date as December 25th, which date has for the past few centuries been generally recognised as authentic. However, the rise of the Church of Christ in latter days brings forth the fact that the aforementioned date is incorrect, and fixes the correct one as April 6th, B. C. 1. In support of this view we cite from the record known as "The revelation on Church government, given through Joseph the Prophet, in April, 1830," which reads as follows: "The rise of the Church of Christ in these last days, being 1830 years since the coming of our Lord and Savior Jesus Christ in the flesh" (D. and C. 20: 1). Therefore, we believe April 6th to be the birthday of Christ, as indicated in the revelation just cited, in which that day is made the completion of the 1830th year since the birth of the Savior. This date is based upon modern revelation and comes not as a result of man's research.

In the days of Herod, king of Judea, a decree went forth from Rome ordering the taxing of all people within the empire. This caused Joseph and Mary to go to Bethlehem, the city of David, that they might be inscribed under the Roman law. Finding the city over-crowded, they were unable to secure the desired ac-

commodations and had to seek shelter in an outer building or cave, which, no doubt, had been used to house domestic animals. It was while in this situation and under such circumstances that the Virgin Mary gave birth to her firstborn, the only begotten of the Eternal Father in the flesh. The following is a scriptural quotation concerning the actual birth: "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." There is a striking difference between the brief scriptural account of this event and the fanciful comments written by theologians and writers of fiction. The people living in Bethlehem at this time were mostly engaged in agricultural pursuits, and many were keepers of sheep. At this season, which was the springtime of the year, flocks were in the field both day and night, under the care of shepherds. Unto some of these humble men came the first word that the Savior had been born. The record reads as follows: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, For unto you is born this day, in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." These humble Judean shepherds had received a sign to guide them in their search, therefore, they went their way in haste saying: "Let us now go even into Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." To their great joy they found the Child in a manger, and the mother and Joseph near. They went and testified to the truth of what they had seen. Thus the Redeemer and Savior of the world was born under the most humble circumstances, and the prophecies concerning that great event were fulfilled to the very letter.

THE GENESIS OF SIN.

Do you suffer your thoughts to tamper with evil, and to dally with wrong-doing? If so, you are not sincere. God will regard your thoughts, for thoughts are heard in heaven. If you willingly sin in thought, if you are base and guilty there, because you think that no eye will see your thought, the guilt and the baseness will sooner or later break into the outlets of word and deed—from

thought to wish—from wish to purpose—from purpose to word—from word to act—from act to habit—from delight in the imagination to consent in the will—from consent in the will to guilt in the deed—from guilt in the deed to repeated transgression, such is the genesis of sin.—F. W. FARRAR.

THE GREATNESS OF TRIFLES.

How solemn is the life that now is! There is greatness even in its trifles; for they are agencies, all of them, for good or evil. The cairn is heaped high by each one flinging a pebble; and the living well is worn by the diligent flow of the brook; and the shoal that has wrecked many a navy is only the work of a colony of worms. And in the moral world surely there can be no trifles at all. Nourish the unrecorded thought of ill, and it shall ripen into the full deed by and by. Hug the sin to the bosom and cry, "Is it not a little one?" and the one demon will go out only to bring a brotherhood of seven home. The most blood-stained man of crime once prattled at a mother's knee. Trifles! They have fixed a destiny, and have sealed a doom many a time.—W. M. PUNSHON.

THINGS WORTH NOTING.

TORRENTIAL rains fell throughout England and Wales on the 27th and 28th of December last, causing extensive floods in all parts of the country. Thousands of acres of land are under water, and in some parts of North Wales the railway services had to be suspended.

A SERIOUS epidemic of influenza is sweeping through Southern Germany. It first showed itself at Mannheim, where it spread alarmingly. A couple of days after the first cases were notified all the schools of the city had to be closed. Many of the smaller shops run by families are shut. The number of cases is between 5,000 and 6,000, and numerous deaths are reported.

FOLLOWING the Maricopa Stake Conference, and the dedication of the site of the Arizona Temple, at Mesa, Presidents Heber J. Grant and Rudger Clawson went to the coast, and while there, accompanied by Bishop Charles W. Nibley, looked over a six-acre tract of land which has been proffered to the Church as a Temple site, between Culver City and the ocean. With the gift of the land is promised a donation of $40,000 or $50,000, to be used in building the Temple. President Grant says the offer is a remarkable one and will be duly considered by the Church authorities.

A VERY important archaeological discovery has just been made at Phoenix, Arizona, at least indicating that there was more than one period of ancient aboriginal occupation of what is known as the Salt River Valley. In excavations made near the Verde River was found a burial urn. It contained human bones of notably small size. The shape was more like that

of the biblical pitcher or ewer, with a comparatively long neck, over which had been placed a saucer. The jar is clear testimony to the residence in this locality of a people varying materially from those of the main pueblos and probably antecedent to them by many centuries.

FROM THE MISSION FIELD.

Testimonial to President Smedley.—A testimonial in honor of retiring President Dan C. Smedley, of the Sheffield conference, was held at Sheffield, December 17th, 1921. All the traveling Elders in the conference were present, and, with the support of the saints, gave Elder Smedley a treat which he will long remember. A delightful program was rendered, after which refreshments were served by the Relief Society. As a token of appreciation of long and faithful service, Brother Smedley was presented with a handsome silver cake dish and knife.

Social.—The Sunderland branch, Newcastle conference, held its annual Christmas social December 26th, 1921, in the Latter-day Saints' Chapel, Tunstall Road, Sunderland. There was a large attendance of children and adults. From 2:30 p.m. until 6:30 p.m. was alotted to the children, who enjoyed themselves by playing games, etc., after which all present were served with delicious refreshments. A well-prepared and elevating program was then rendered by members of the branch and the traveling Elders of the conference. Much credit is due the amusement committee for the excellent way in which the social was conducted.

Priesthood Meeting.—The monthly priesthood meeting of the Welsh conference was held at Merthyr-Tydfil, December 18th, 1921. There were present: President Fred R. Morgan, Elders Leslie D. Naisbitt, Frank Lockyer, Cyril K. Munk, Irwin F. Keller, Dean H. Bench, Don M. Rees, Gilbert R. Sutton, also a number of local brethren. President Morgan gave timely instructions and urged the brethren to pursue their labors diligently. The Elders reported encouraging conditions in their various fields and the holding of numerous meetings. At the close, a large open-air meeting was held, at which there was a large number of interested listeners.

Sunday-school Entertainment.—Tuesday afternoon, December 27th, 1921, the Sunday-school of the Liverpool branch gave a very successful entertainment for the children of the school. The entire program was rendered by the little folks, and reflected great credit on them and their teachers. The chapel was filled with children and adults, and all were delighted with the excellent program. President and Sister Whitney were present

and thoroughly enjoyed the parts played by the little ones. Each child received a suitable Christmas present, and also a card bearing the season's greetings. The latter was from "Aunt" Edith Smith, Salt Lake City, Utah. At the close of the entertainment refreshments were served.

Priesthood Meeting and Social.—On December 22nd, 1921, a priesthood meeting was held in the Latter-day Saints' Chapel, Osborne Road, West Hartlepool, Newcastle conference. President Osmond C. Crowther presided. There were also present: Elders James T. Palmer, Robert E. Finch, Charles W. Speierman, Thomas V. Phillips, William E. White, and Russell B. Hodgson. All gave encouraging reports of the work in their respective fields of labor. Immediately after the meeting a social was given by the West Hartlepool branch Sunday-school. A pleasing program was rendered, one of the interesting features being lantern slides and stories, a voluntary contribution by a friend. After games, in which all took part, "Santa Claus" gave presents to the children.

Baptisms.—A very impressive baptismal service was held in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, Newcastle conference, December 17th, 1921, at 3:30 p.m. President Osmond C. Crowther and Elder Russell B. Hodgson each spoke on the sacred ordinance of baptism and admonished those present to strive to obey all the requirements of the Gospel. Seven candidates were baptized by President Osmond C. Crowther, Elder Thomas V. Phillips, and William W. France. Brief discourses on the reception of the Holy Ghost and the importance of heeding the promptings of the Spirit were then given by Elders Robert E. Finch and James T. Palmer. Those officiating in the confirmation were Elders James T. Palmer, Robert E. Finch, Osmond C. Crowther, Russell B. Hodgson and Roger Howey.

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